241 life of the countryside. Ofttimes the boys are armed with slings from
136 which stones are projected at random into the midst of the crop, or
857 into the midst of a flock of birds as they rise. One of the reasons why the Luo denude the land of trees is because they give harbourage to their bird enemies.

241 They are wise to insect pests also, and have a greater belief in
136 their remedies than many a farmer has in the aids supplied by our
789 civilization. The medicine is called by two names, " yadh miri " or " yadh lisese." It is employed against a small red and black beetle, called by the Luo " Nyanginja " which eats the flower of the millet, thus preventing a crop. The medicine man who prepares it must be a man of peaceable disposition and character, not a quarreller or disputer with his neighbours. The whole success of the medicine depends on the absence of disputation and quarrelling, and of the grosser forms of vice, like adultery. No adulterer may be supplied
●[837] with the medicine, for his very handling of it would nullify its usefulness, not only for himself, but also for his neighbours. All must be peace in the community until the harvest is reaped. Unlike other medicines, which are tied to a pole and left to work their influence, " yadh miri " is made into a decoction, which is sprinkled over the growing crop at eventide. I have seen the operation at a place called Maranda in Sakwa, Central Kavirondo. It was then being used against maize borer. At a time when this pest was giving a good deal of trouble to European farmers, I heard a man who was back in the Reserve on leave from a farm in the Kitale district, pour scorn on the methods used by Europeans with various sprays. He was by way of being one of the more progressive men, but he had nothing but absolute faith in the efficacy of " yadh miri."

578 Crops damaged by domestic stock gave rise to many an angry
685 passion. The owner of the crop had liberty to chastise personally the herdboy (or man) through whose carelessness the stock were left untended. If the herd were a lad he could be cuffed and thumped without being able to proceed against the assailant. Nor did the father protest, provided the chastisement were in reason, for he knew that his son had rendered him liable to a claim for compensation. As likely as not he would add his own quota to the punishment already meted out. If the owner feared that he would get the worst of it in a personal encounter with a herdsman, then he had his remedy at law.

241 When the crop is ready for harvesting it is the duty of the men to do the reaping. In the case of millet, this is a laborious business, calling for judgment, for not all the heads would be ripe, and some must be left to ripen after the bulk has been reaped. It is the task
[462 of the women and children to pack the crop into the grain baskets
857] and carry it to the grain stores. In the case of millet it is quite

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and secures a large following, and thus becomes a powerful chief.

Petty thefts from houses are dealt with by a medicine-man who discovers the culprit. He goes to the village in which the suspected person lives, takes an ordinary stool, sets it in an open space in the village, fills the hollow of the seat with water and covers it with an inverted cooking-pot. Having done this he goes through a formula mentioning the names of the families of the village, and at length mentions the names of the suspected family individually, until at last he names the person accused. When the name of the guilty person is mentioned, the water on the stool is said to flow from under the pot. The person thus convicted is fined and, in addition to his fine, he is compelled to restore the full amount of property he has stolen.

Adultery. When a man is accused of adultery, he is tried and, if found guilty, is fined an ox which is given to the injured man. An unfaithful wife, who leaves her husband, may be restored to him and he will not think the worse of her. Should she refuse to return to her husband, her father must either supply the husband with another wife, a sister of his former wife, or restore the marriage-fee. Unmarried women are given great license and are not considered guilty of an immoral action when they have sexual relations before marriage.

Murder. A murderer is discovered by means of the oracle. A medicine-man is asked to discover the murderer and, when he names the person, the relatives of the murdered man accuse the murderer. The accused is ordered to bring his son, and the medicine-man, after making incantations over a pot of drugs, gives the boy a cup of it to drink. If the father is guilty, the son will die at once; whereas, if he is innocent, the boy will suffer no harm. When a man is proved to be guilty or acknowledges his guilt, he is fined a number of cows and has to give his daughter or sister to the father of the murdered man. A murderer seldom seeks safety by flight when he has committed his deed, and often confesses his guilt without any trial, avowing the motives of his act. There is a special ceremony to purify a murderer. He is first separated from the members

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There are no restrictions as to the number of women a man [595]
may marry nor as to the number of his wife's sisters whom
he may take to wife. Previous to her marriage a young 836
woman may have as many lovers as she wishes, she is only 883
careful to avoid incestuous connections. The unmarried
women have their own quarters in a village and the young
men theirs, and they seldom have any further intercourse
than that of brothers and sisters; the young men, however,
from another village pay visits to the young women during
the day and make love to them, and in the evening the
women return the men's visit and have sexual relations with
them, while other young people sing songs of an obscene
character and dance outside the house. Such intercourse is
not stopped nor discountenanced by the elder people, as it is
a recognised custom. Should any children be born from such [848]
relations, no punishment ensues nor are the couple blamed.
When a father considers his son old enough to marry, he chooses 584
a woman to be his wife. He then takes a cow and a goat to
the parents of the young woman and arranges with them the
amount to be paid for the marriage-fee. If the parents
consent to the match, when an instalment of the fee has been 585
paid, the bride is conducted by her friends to the home of the
young man and lives with him as his wife for ten days: during
this time there is daily singing and dancing outside the house
where the bride and bridegroom reside, and they take part
in the dances. At the end of ten days the bridegroom's parents
give a feast to all those who have gathered, and after the feast
the friends of the bride escort her back to her parents, who in
turn give a feast to the people that accompany their daughter.
The bride remains with her parents until her husband is able to
obtain and pay the full sum asked for as the marriage-fee.
During this time, while the bride is waiting for her husband [837]●
to bring the marriage-fee, there is no obligation upon her to
live a chaste life, and she is free to have as many lovers as
before. When, however, the fee has been paid and the bride
claimed, she ceases to live a loose life and becomes most chaste.
The husband builds his house, either in or near his father's 591
village, and his wife is brought thither. When a man marries

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Some Customs of the Luwo (or Nilotic Kavirondo) living in South Kavirondo.

By the Rev. H. HARTMANN.

Contents:

Birth. — Betrothal and Marriage. — Burial of a married Man. — Burial of a Woman. — Burial of a Child.

Birth.

596 The Luwo people live together with their families in kraals. These families consist of the owner of the village with his wives, and his sons with their respective wives and children, and the owner's unmaried daughters.

595 Each wife has her own hut. The husband spends most of his time in the hut of his favourite wife. He may, however, have besides a hut for each of his wives, a small hut for himself, but he will never sleep in it. For this purpose he goes to the huts of each of his wives in turn, or generally he sleeps in that of his favourite wife, and visits the others, whenever he is informed by the women [833] that one of them has menstruated, then after 2 days he goes to her hut for a couple of nights.

842 If a woman has conceived and happens to be one who has not brought forth yet, then 3 or 4 months after conception she gets little incisions *(kedo)* made all round the waist. For this operation the patient has to sit down on a stone [304] (nothing else). The operation is performed by an older woman. She uses a crooked thorn which is hooked under the skin, and where the point of the thorn lifts the skin a very tiny cut is made with a native razor. Between every cut there is a space of about $^1/_4$ of an inch. Three rows of incisions are made this way all round the waist just below the navel, the rows being also about $^1/_4$ of an inch apart. No medicine is applied.

When the skin is healed again the woman goes home for 3 days to show herself *(tero kedo)* and a goat is killed for her by her father. She returns with roasted *wimbi* flour for brewing beer and a sheep. When the beer is ready the sheep and some chickens are killed and they have a feast *(kong kelo kedo)*.

After the feast the young woman gets from an older one some medicine, the ashes of burnt herbs, of which she has to taste a little morning and night for one month *(nañgo misalo)*.

When this month is over she gets another medicine, prepared out of cooked roots of plants *(yodh agulu)* which she takes morning and night until one month before giving birth.

[837] In case a woman who is with child has committed adultery she takes a certain medicine, called *manyasi*, otherwise she will have a miscarriage or the child will be a weakling.

844 When the hour of childbirth has come the woman sits down on the floor of the hut naked. Even the usual string of beads is taken from her waist. A

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the ear of father, mother and child. But 10 days later, on the day of the feast, the father's head is only shaven above the ear again. Those of mother and child, however, are shaven clear *(bwanyo wich)*. The feast is prepared much like for a babe-boy, but there is no *awinja*, and the performance with the ladle does not take place. Neither is the woman ornamented like after the birth of a boy; because the girl later on will not belong to that part of the country; she will be married out and live and die elsewhere.

If the husband has more wives, he is not entitled to conjugal rights with any of them until after the birth of a child the feast has taken place, and he has slept again with the mother of the child. If he would brake this rule, the newborn babe would waste away and die *(omiyo nyathi chira)*.

Adultery is reckoned a serious offence by both husband and wife. If the woman knows that her husband is misbehaving in this way, she will refuse cohabitation, for if she is with a child cohabitations would result in a miscarriage. If a woman commits adultery her husband may send her away, and claim the dowry he has paid for her. However, if she brings forth a child born from adultery he will reckon the child to be his own, as the woman is his, nobody else's for he has properly married her.

A widow is given in marriage to the full brother or the nearest relation of her deceased husband. If she goes to his full brother, or in case he had none, to his nearest relation, and if she begets children by him, then these children will be reckoned to be the children of her new husband. In case her deceased husband has a full brother but she does not like him, or he is still too young to take her as his wife, some other near relative will take the widow. But the children born by them will be called the children of the deceased husband. The present husband is only a borrowed one. Hence, when the girls born to them grow up and get married, the real brother of deceased husband will receive the full dowry paid for them minus one cow for each girl, which cow goes to the real father of the girl for bringing her up.

When the boys born by them grow up and get married they will leave the kraal and build their own apart, unless their real father helps them to get married by paying the dowry.

If a woman has given birth to twins, both she and her husband are not allowed to leave the hut at all for 20 days; not even for nature's call. A hole is dug in the floor of the hut, and an old bottomless cooking pot is put over it, and this is used as a W. C. During those 20 days new beer is brewn. When the time has elapsed and the beer is ready, a bull is killed and its hide is dried for the parents of the twins to sleep on. For on that day some old woman will take away the old hide, which they used for that purpose. The relations of the woman also kill a bull and brew beer, which they bring along to the village where the twins are born. After their arrival the father and the mother with the twins sit down near the entrance of the kraal, together with an old woman who beats a drum. The visitors from the woman's home, the people of the kraal and of all the neighbourhood in turn go up to the mother of the twins, who has got some white clay *(rongo or migosi)* mixed with water in a small vessel. She dips her finger in it and